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Several Basal Strands, Straight. "Chain twist," "Warp and Weft."

(c) Made with One Continuous and One Noncontinuous Strand.

(d) Made with One Noncontinuous Strand.

The author finds the same difficulty as students of Amerindian textiles in separating, for analysis, basketry from bagging, netting, and matting.

Checkerwork, diagonal plaiting, and twined work are to be seen in the plates, but far the greater number of processes are those which remind one of the netted carrying-frames of the Lower Colorado, of Mexico, and especially of Central America. The most startling similarity to Amerindian ware is that between Mr Roth's plate xiv, of dilly-bags belonging to the coastal districts of north Queensland, and the fish-baskets of the Fuegians at the Straits of Magellan. Other similarities to Amerindian work suggest themselves, but drawings would be needed to make them plain. The Home Secretary's Department, Brisbane, has our hearty thanks for the liberal spirit which it has shown to a brother ethnologist on the other side of the world.

O. T. MASON.

*Peru: A History of Coca.* By W. GOLDEN MORTIMER, M.D. New York: J. H. Vail & Co., 1901.

Under the above title Dr Mortimer has written a book of real scientific value in an unusually attractive style. The principal object of the work is to call attention to the remarkable properties of the "divine plant of the Incas," in order that the world at large may share in the benefits which the native peoples of Peru and neighboring countries have long derived and continue to derive from its use. In furtherance of this object, evidence is produced of the very real and extensive nature of those benefits, and the properties of the plant are carefully distinguished not only from those of the beverage cocoa, made from the roasted seeds of a species of palm, and from the cocoanut, but also from the anesthetic properties of cocaine, an alkaloid of the plant. The very common confusion of coca with these three substances is shown to have formed a barrier to the recognition of its merits. The best conditions and methods of cultivation and the various medicinal uses of the plant are carefully described. The history of coca seems to show that it has been an important element in the advancement of the Peruvian peoples, and it is here that the work becomes of more specific interest to the anthropologist.

In addition to its physical uses, coca played a prominent part in the

Peruvian ritual and mythology, and was naturally regarded with hostile eyes by the early missionaries, but its evident merits triumphed over their opposition. Mama Coca, the mother or "spirit" of coca, was a conspicuous character in the Peruvian pantheon. Incidentally we learn that in Peru today the name Quichua is applied only to the general language of the Indians, while the Indians who speak it are known as Serranos, or Indians of the mountains. Dr Mortimer seems to apply the name Incans to the various peoples of the former dominion of the Incas. The name is a convenient one and historically correct. It is perhaps not an important objection that Inca was a title confined to the ruler, his relatives and descendants, and used to distinguish them from the rest of the people, but some confusion might result from the use of this name in a wider sense.

Several interesting bits of folklore are introduced into the volume, and there is a thoughtfully written description of Peruvian culture. The need of such a book and the value of this one can hardly be questioned. The anthropological material is accurate and interesting. Minor criticisms however, may be made at a few points. The guinea-pig and the llama are said to have been the only domesticated animals of Peru prior to the Conquest. We may question whether the dog must not be added to this list. The llama is said to be in no way related to the camel (p. 218). Aboriginal peoples are said to have been vegetarians (p. 471), contrary to the theory that the hunter preceded the farmer except in those few favored regions where fruits and vegetables grew wild in unusual profusion. STANSBURY HAGAR.

*Codex Fejérváry-Mayer. Manuscrit Mexicain Précolumbien des Free Museums de Liverpool. (M 12014) Publié en chromophotographie, par Le Duc de Loubat. Paris: 1901. Text pp. 1-28. Plates, folded screen fashion, 1-44, in colors.*

The original codex was formerly in the collection of M. Fejérváry of Budapest and was reproduced in Kingsborough's great work, but the pages are not given in their proper sequence, nor are the colors accurate. It is one of the best preserved and most beautiful of this class of Mexican antiquities, and its whereabouts seem to have been lost to students until six years ago when it was noticed by the reviewer in the back of a basement case in the Liverpool Museum. It was given to the museum by Mr Mayer, who purchased it from M. Fejérváry. The present edition of the Duke of Loubat is in exact facsimile. The original is painted on prepared deerskin sized with a thin white stucco, and not on maguey paper as generally supposed. The pages are about